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M 1060

October 20, 1966

Boston ←

Group III

Must Remain in
Transcription Room

MR. NYLAND: On the air.

Voice: On the air, right.

Voice: Good: ~~zz~~

MR NYLAND: Where is this--I got the last tape--this is last Tuesday, and you devoted more than half in talking to what's her name? Ruth Marte--Marte - where is she? Where are you? Let me see you. Oh, there you are! They spent much too much time on you. You know² I hope you appreciated it. Yes, and I hope you got something out of it. Where is Barbara? There you are, yes Barbara. You remember me?

Barbara: Yes, I do.

MR. NYLAND: Good, I'm glad. So you're here now. For good? In Boston?

Barbara: I don't know.

MR. NYLAND: You don't know yet. It's a ^{good} ~~good~~ thing. You must not know even what happens tomorrow. But in any event you're here now. Good.

About that last meeting of yours. Who was there? Not so many. Not everybody of this group. I was disappointed. I will tell you quite honestly. ~~It~~ I think you could have made much more of it if you had paid attention. ^W Whenever a new person comes, you have to ask, you have to ask yourself a question: ~~Where~~ Where are they? Where are they living? What is their world? Why do they come? ~~And~~ And only when you find out what is their particular level and their world and why

perhaps ^{there is such a level}) in that kind of a world, what they'd like to know or find out or when that becomes for them a question which even if they ^{cannot really formulate it, it might come out quite} stammeringly, but nevertheless you have established then a certain level and then you come down to that level. ^Q You don't stay on a level already of telling about this and that and Work and so forth - that has absolutely no meaning. They don't know and they don't really care. And you use words, particularly ^{when} in this case she hasn't even read anything. It's entirely new to her. And perhaps, there is curiosity and maybe there is something in her that wants to find out ~~something~~, and she doesn't even know what. But then one doesn't talk about Work or about Objectivity even, or about, what was it, something about centers or how man is and how asleep he is. What does she know about sleep? ^P For her the world exists, and for her her intellect is consciousness and it is not a question that there exists something else. How would she know unless she has had already a little inkling that perhaps something else might exist which at the present time she cannot see, but she has a little bit - the German word for it is "Ahnung" - that is, kind of a sentiment, a presentiment of something ~~else~~ that might exist and that perhaps she hopes for and at times maybe even she dreams about. ^Q But it is so vague, you see.

And therefore there was no explanation of ~~why~~ there is Work. You didn't make it clear at all. Why should a person be interested? And if they become interested, what can they expect? And when Work exists, of course for you, in sincerity, that is the reason you know for yourself why you are interested.

Those are not the reasons why a person who is new should be interested in it at all. ^PI admit it is very difficult sometimes to know where to start. But the only way really is to start where ~~they~~ are. And then if you have established a certain form of confidence that they know ~~that~~ you want to understand them and to have then some trust in you, then they will open up and perhaps they will ask questions and then, with that, you carry them to a little higher level or a different kind of level or give them perspective, a certain insight, a certain reason, and that, of course, can be based ^{on} ~~on~~ your experience and when that coincides with what she has had experience of, then she will also say "oh yes" and then she will feel at home.

A new person you must first make to feel at home in a group like this. Otherwise you cannot expect them to come and look and say "Yes, there's a family." But they're outside of it. And anyone like we are when we ^{get} ~~get~~ together for the reasons of discussing of that what is really maybe important for us, why would it be important for them? ^PYou know, you have to come way down to the ground floor. You have to come down to a consideration of ~~life~~ life. You have to come down to the point where you were when you didn't know anything about ~~the~~ possibility even of extricating yourself out of the conditions of what you now call unconscious states or half-way ~~sleeping-~~ sleeping-waking, states. How you were in life when you were facing all the different things in life that you hoped for and believed in, ~~unconsciously~~ unconsciously probably, but nevertheless you had idealism. And whenever that kind of vitality is there, hoping that

something will happen and perhaps a miracle or so that something ought to be explained so that it becomes clear for you. Then in that you introduce an element. If you then wish to talk about objectivity, you have to explain it because subjectivity is not satisfactory enough. And I tell you it's a long time before one actually starts to believe that.

Because I hang on to the different things that have been taught. And I want to believe many things that ^{other} people have told me because I also to some extent trust my father and mother and the family, the uncles and so forth, and the teachers. And even if, you might say, it is ordinary life, it is ~~ordinary~~ life, but it is ~~life~~ ^{Life}. And it belongs in this world. It belongs in the world in which we live, at least, I would say, fifty or sixty per cent, at ~~least~~ of our time. And in which probably 80% of our energy has to go. You cannot just dismiss it. You cannot just say, "Ah, but you have to become ^{conscious} conscious. Oh, that it is not right for you to be all the time asleep." They will claim, and rightly so, that they are not asleep because they don't understand the term.

First consider the conditions in life as they are, about which everybody knows and which all of us remember; that is, physical sleep and that what we call a waking state. And all the requirements which have made us what we are at the present time as a personality, being faced constantly with all the different influences of ordinary life and every one of our friends and enemies in the conditions in which we have lived and ^{the} education we've gone through, everything that has been lodged in us and is now part of one's brain or one's feeling or even physical behavior (all of that has value. ~~Never~~ ^{Never}

forget that it has the value for Earth. ~~And~~ And we ~~are~~ living on Earth with feet on the ground. ~~And~~ And even if you want to jump up you come down again to Earth, and this is the one thing that has to remain quite fundamental when you talk to so-called new people. ~~You~~ You ought to encourage them to become interested in something that might help them when they know what on Earth bothers them, and what is ~~on~~ ~~Earth~~ an obstacle for them, and when there is in them already something that they perhaps everything is not the way it looks and that they are looking for then, for something that perhaps could help them to get out of certain conditions, or maybe suffering, maybe some questions, ~~Maybe~~ maybe something that they feel that ought to exist and gradually build up this particular question of a responsibility that they do have by merely, by the fact that I happen to be born on Earth and that with that something has to happen for them. When that is established you can go almost any direction you wish. You can carry them then with you because they will be with you. You have not lost contact with them.

Don't talk as if ~~you~~ live in your intellect or in your heart all the time, because you know you don't. You know that 99% of ~~your~~ time, and for a long time, is unconcious. And every once in a while we claim we Work and that we have sometimes an experience and an insight, a realization of ~~Awakening~~, of something that we could call a self-conscious state and which at such a time we know that there is a different way of existing and that life can take on a different form and that many things which happen on ordinary Earth do not exist at such a time. But you know, one has to remain very

honest, and not make anyone who is new feel that you are way ahead of them. You're not. Let's confess it. All of us remain for such a, ~~such~~ a long time, unconscious. And it is on that basis of being human that you meet others. And then when you can show a little bit more of the maturity which might be the result because you have made attempts at Work - that will be appreciated because you in your posture, in your whole way of behaving, the way you are with them, the way you understand or try, almost I would say, bending down at times without making them feel that you are bending down. ⁷ To understand is to know how to stand under. That you yourself are under them. And then lift them up, not pulling them up. That looks much too much like benevolence. As if you're going to ~~add~~ dispense the so-called marvelous treasures which you have and for which you are responsible, and you distribute them among the poor. ⁸ We are ~~all~~ poor. We are ~~all~~ children. We are ~~all~~ stupid. We are ~~all~~ little bits of infants trying to crawl and do our best and every once in a while we look up and we hope that someday we will grow up and that constantly with our head up that we say "Yes, that is the direction in which we go." ⁹ Make them feel that you are sympathetic to their attempts ^{even} ~~even~~ if they are not so clear and not formulated simply because they ^{haven't} ~~haven't~~ been in contact with the ideas for some time, and, of course, it is difficult to bring certain terms or certain contexts in words so that someone else can understand it.

As I say, I was a little disappointed because you see we have talked about it many times, and also we have listened to some tapes and already for many many years I've tried to

formulate ideas in words that I hope and I thought, to some extent, were quite clear. But every once in a while I'm disappointed because even if you do get tapes and even if you listen to them, I know well enough how it--how it goes. Because you listen, and after that there's an avalanche of this and that and so forth. And probably 10% is retained. And the 10% is not ~~is~~ retained for any length of time until it has been changed over into the application, the practicality of it. Then it has become part of you and then it will not leave you. But much of it, much of the material you get from New York, much of the material that we talk about when I happen to come, much of the stuff that you read - all stays a little bit in your mind, a little bit in your heart. And after ~~six months~~ it's gone. ^P I dare you to tell me what we have talked about six months ago. Of course you won't remember. Not even four weeks ago you will remember. Not even tomorrow if you would listen to this tape, and you're honest, will you remember what we have talked about for an hour and a half or two hours. That is in the nature of it. And this you must know for yourself: how and what can you expect of someone who's entirely new and has never even been trained to think straight or logically. ^P This is what they--you should help them with, to try to understand that is ~~their~~ level and to make it clear to them. Where are they? When ~~they~~ know where they are, then at least they will also know what they would wish. And if that's what they ~~could~~ accomplish or perhaps what they could wish for, it has to be put in front of them as something that is desireable and it can

never be too far away from them because otherwise they lose interest.

We could talk a long time about ^fhow to approach these things and how to be with new people; but that's exactly why I said some time ago that you have to separate your groups because this is the problem you face. [#] It's not a problem at such a meeting, of course, that you sit and that you talk among yourselves. It is the problem that you then, as I called it, a unified front, talk to someone who does not know, and that each one of you of the so-called older people talk the same language, and if you don't know how to do that and you're not clear yourself, that then you have another meeting at which you straighten that out. So that you for yourself know your own grammar, your own ABC. And you build, as it were, a research dictionary in which at times you can look up what is meant, to get away from ^{personal interpretations, or even from} personal ways of saying things, although it may be difficult to get rid of that. But in any event if the substance of what you say is correct and is acceptable by all those who take a responsibility, to take a responsibility ^{on} upon them, to be a little bit of guidance or to help them.

Misstatements should be avoided. And when they are there you have to straighten them out until you are clear. It is this, it is that, and it is ~~nothing else~~ [#] I listened to 75% of the tape because I had no more time. It came this morning and then I had to take the plane. So I don't know what was at the end and it doesn't really matter very much because for me, as I said, I had already a bad taste in my mouth regarding it and to some extent I felt sorry. And I

see how necessary it is that you Work and also again and again Work much more and also that I for myself should not have too many expectations or too high or that I also should have patience. ^PI have patience because I will keep on repeating time and time again what are the principles of Work until you start to understand it well enough, so that you in turn can change it over into something that is substance of your own. ^AAnd then you can give it when you are; that is, when you can be ~~A~~wake yourself. That is the prime requirement. You never can give anything unless you are ~~A~~wake. Otherwise it's just an ordinary little bit of an exchange in an unconscious state, sometimes helpful, sometimes not. You cannot teach unless you are ~~A~~wake. And then there may be a possibility when you say something that it penetrates in the right way.

A long time before one can teach; a long time before you ought to dare to take the responsibility. And in the meantime you prepare. ^EEvery once in a while try it. ^AAnd all the time thinking that you haven't reached as yet the point where you really honestly could say "I dare now" ^Uand the closer you come to that point, the less you will be willing.

So now what questions are there that we can talk about now so that it can be straightened out, particularly about those, ~~---A~~ those who are new. ^AThe quintessence of Work, ^Tthe requirements, ^Uwhat one should do if one wishes to Work. ^AAnd the reasons why one actually should be interested in it. ^PWhat is wrong with ordinary life? Why should I look for something that is so difficult? ^AOn this you have to be quite clear for yourself because your own motivation rests on it. And unless you are clear about that you will go through certain

stages in which you discover that perhaps you are not so sure yourself why you are Working and that perhaps then sometimes when you say ["]yes, of course I'm honest and I want to Work, ["]that you don't know why you do. You may do it because of a certain momentum that has been established. What is it in life that is not given that you wish and that for that reason you have to create?

Now what tasks were there? What are the things that you want to report on? Yes, go ahead?

Diane: I think you heard the first week perhaps the tape in which I told you and during that two weeks I really had the first time, after I had done my task, only really one moment; that is, something to remember and it was very short and broken by a phone ringing. And ~~in~~ in another time when the mood was at a very good point but someone had stopped ~~visited~~ and you had said to continue ~~what~~ even when someone was there, and I couldn't do this. I found it very hard, and next week I didn't set myself a task, but last Thursday I did and -

MR. NYLAND: The third week you had to pick it up again...

Diane: Yes, I did. And what I had done was, I read half an hour every day from ALL AND EVERYTHING and I tried to sit quiet for a few minutes in the morning and I did at night and I wrote down at night what the day was and how it went. And except for the last few days, I had set a task that had to be done in the house to use this time to try to observe myself. And...I did read every day which was very good, because before I'd always put it off. And I read a half hour everyday faithfully and I wrote down, but I had no real moments during the

the week and I had been very emotionally unsteady, so to speak, and this had interfered a great deal, and-

MR. NYLAND: But in any event you kept up this-

Diane: I did. It had that positive note-

MR. NYLAND: Reading...

Diane : -which for me was, you know, a definite change -

MR. NYLAND: Unusual, wasn't it? Yes, that's right.

Diane: - from before. Yes.

MR. NYLAND: In that sense it was good.

Diane: Yes, it was.

MR. NYLAND: And when you look back on it you say "yes, I did something different and it helped me."

Diane: Yes, I would.

MR. NYLAND: Even if the result may not be so phenomenal, at least it is different and it is - you might say - in the direction of learning what may be meant. You know? Without defining it, without further saying that I already have reached this, ^{and that} I said, I know I'm on the road. And I also know that it's the right road, which is something that I want to continue on. Well, it is a point, you see? Because you have to question yourself every day.

Diane: I found that very good, writing it ^{down} ~~done~~ at night actually and really admitting what had gone on during the day.

MR. NYLAND: Yes, because there are many things during the day that will happen, partly in connection with your attempts at work and partly because work is ^{enough} -- will not be there and other things of ordinary life do take over and influence you. And you start to question, I would say almost at the end of each day, ^{Is it right} that I want to continue with this kind

of a thing or why shouldn't I go off and study a little Zen or take LSD?" All the time I have to be quite clear about that, that I want to continue and give it another chance for one more day. Not saying I will do it for six months, ~~maybe~~, I don't ~~know~~ ^{know}. But when I am actively engaged in the possibility of developing something I want to make sure that I do it right; and when I ~~do~~ it, I don't want to be bothered by other thoughts that I should do something else.

Diane: I found that ~~very~~ ^{very} good. What I think I'd like to try is to set specific times during the day to sit down and go over the previous few hours - say three, every three hours-

MR. NYLAND: Don't spend too much time on it, then it becomes daydreaming. You know it is a loss. It is enough every once in a while, it is far better, during the time you are a little bit less engaged actively instead of there is this possibility of being at least semi-awake, then during that time you review what already has led up to what you are. Don't spend too much time sitting down saying "now I'm going to think, now I'm going to ...". Because that becomes just ordinary waste.

It's no good. It means that the thoughts will keep on churning around a little bit, you don't draw conclusions and still you sit because it's so nice. Don't. When I Work, I Work. When I cannot Work, I don't Work. I have to learn when I can Work. ~~Then~~ I Work. And at other times I must know that I cannot Work, then I don't, because it's ^{is} silly. That I hope that ultimately I'll be able to Work more. And perhaps I will be a little less unconscious. Of course, it's true. I am aiming at the possibility that really I could be ~~awake~~ and live in a state of remaining ~~aware~~, ~~Awake~~ and in a form of

Self-Consciousness, of course. Even if I'm on Earth and even if I'm affected by all the different laws of Earth which will drag me down, that I hope that someday I'll be able to float. But you see I have to be practical about it. So even if it is half an hour that I read, at least it is half an hour. It's better than nothing at all. So you keep on going. Every time at the end of the day you review it, you say, ~~///~~ Perhaps I could have improved this or that, ~~///~~ and if that is the truth, then you try it the next day.

Diane: I also found that the morning is a very good time to Work-

MR. NYLAND: Mornings are always the best-

Diane: I tried it at night a few times and it-

MR. NYLAND: Well, in the first place you're tired; you feel a little sorry; your body is incapable of doing certain things; and I'm afraid that because of identification problems, the centers of the personality are much stronger connected.

Diane: Yes, I really found that ~~///~~ so, very much so.

MR. NYLAND: Of course what Work should do is to disconnect them so when they are already so tightly together you cannot, you can hardly get a screw driver in between. All right. Good, Diane. ~~///~~ Yes.

Mary Good: I'd like to report on my task. It was to look at a tendency in myself to not finish things at all. I found that I have this tendency.

MR. NYLAND: You found you had it?

Mary: I do indeed. Not just in practical, I mean in material

things, but emotional. Well, I don't know, mentally -

MR. NYLAND: Anything. It doesn't matter. It will apply to material things or to thoughts or to feelings.-

Mary: I don't think...

MR. NYLAND: ~~XXXXXXXXXX~~ It doesn't matter. You don't think things out.

Mary: Yes and I ~~XXXXXXXXXX~~

MR. NYLAND: Yes, but that you probably cannot help.

Mary: But I found that in the task I first of all got much more physical control over ~~the~~ just discipline of myself in an ordinary way. And also I thought I intensified ~~it~~ I tried a lot more because it was a lot more definite.

MR. NYLAND: Good Mary, but did you ~~Wake~~ wake up?

Mary: I did.

MR. NYLAND: You're sure now?

Mary: I'm positive.

MR. NYLAND: Good. Because that's the only thing that counts.

Mary: That's right.

MR. NYLAND: Even if you finish a task 100% and you do it unconsciously, it's fine as far as the rest of the world is concerned, but it's no good or no use for yourself. If you can ~~Wake~~ wake up because the difficulties that you add the last 5%, that of course is the opportunity you have.

Mary: I kept at it. And I think that was ~~in~~ in fact it was-

MR. NYLAND: Were you easier to live with?

Mary: With myself?

MR. NYLAND: No, for Greg.

Mary: I don't know.

MR. NYLAND: You know, when one becomes engaged and things have to be done, this, that and so ^{fourth} on^e and probably are ^{is} not as flexible. Try to see that. If you want to concentrate on doing some things like this 100%, it will engage your attention and much more concentratedly than before, and of course you will focus on it and it will require a certain form of energy which goes in that direction which will not go somewhere else. And it may be difficult then, that someone who sees you occupied like that or perhaps someone who happens to disturb you, that you would say, "Ah, I'm busy; I'm Working." You know? It may have happened. May, I do not know. See if you can work at the present time without changing anything else in your behavior, that you continue to do exactly the same as before with the exception of finishing. And that because you are working, you are not entitled to do something else, you might say, for the sake of work, but which someone else who's around you might even start to criticize.

If I'm interested in certain things I want to do, and I know for instance I have to meet a deadline, then, crying of little children will start to disturb me, someone who wants to talk to me, or a telephone interrupting my important work, I will become irritable. I will resent it. Of course, it is stupid because I cannot expect other people to understand what I am doing, ~~SIXXXXXXXXXXXXXXGAGXXXXXXXXXXXX~~ And the task is now not to finish so much what I am doing, but while I am engaged in something that is important for me, not to let it flow over into something else that I then perhaps would neglect. You understand what I mean?

Mary: I understand. The ^{only} thing is that -

MR. NYLAND: It may not apply?

Mary: No, it applies, but that then I won't - then it won't be in -

MR. NYLAND: I know. That is the problem. I try. ~~That's~~ right. Many times if I am interested in Work, there is always a substitute. I want to Work, ~~therefore~~ I cannot do something else. Not that it has to take on that particular kind of intensity, that when I say I have to Work therefore I cannot make the bed; or the house has to be dirty ~~because~~ I have to meditate. Everything in ordinary life must continue in exactly the same way and I also will Work. And I have to learn how to Work while I am attending to my ordinary affairs. You understand the problem? It may apply.

Mary: ~~It doesn't. (?)~~

MR. NYLAND: You find out for yourself. Again, one week. Second week, free. Third week (again?). Oh, you won't see me now for a little while, that's right. You have more time. I'll be back by December fourth. And the first Thursday after that I will come to Boston. So that is the eighth I think. So that means you have quite a number of weeks now ahead of you. ^{And} And it also means a great deal of responsibility on those who are older in Work. I hate the term - because it doesn't mean that you know more. And even that question of being older in Work or being associated with Work is no guarantee that you have Worked. But when I say that, I mean that those who are acquainted a little bit longer with the ideas and what is required of them and ~~because~~ of that might have a possibility of telling someone who doesn't know.

And in
~~their~~ particular ~~I~~ call that then the inner group, a group
 who should meet on Tuesday. No, wait a minute, you meet on
 Friday, no, Thursday. *That's it. On Thursday. Now* ~~On Thursday.~~ I understand there was
 a little difficulty about that. Who would belong to one
 group and who would belong to the other? Don't pay attention
 to it. Almost I would say what is the difference? When
 one is interested in Work on oneself, when that is a real
 desire, when it is based on the realization of a need that
 something must be done, what do you care who is around or even
 where it is? Provided you derive a stimulus that you say ~~Yes,~~
 I wish to Work¹ and I'm sure that you can get that in a
 group number one or number two. It's always a little bit of
 that kind of vanity that comes in that says ~~I~~ ought to
 belong to this and that.² Your conscience will tell you
 where you belong. And if the emphasis is on the real desire
 to Work, it doesn't make any difference where you are, the same
 way it doesn't make any difference what kind of a chair you
 sit on, or if it is raining or if the sun is shining. It comes
 from you inside wherever it is that you consider yourself to
 have its most essential form of existence. ³ That what is
 really yourself, that what you try to uncover, that you
 would try to talk to sometimes, or sometimes you would like
 to listen to it. Sometimes it has been pushed in the back-
 ground and it's now covered up and that you want to bring
 more to the foreground. The more you dare to expose it to
 the possibilities of being affected by ordinary life, the
 more the responsibility will be in you that you know that
 at times; you cannot do it and maybe it may be reduced like
 sometimes in a Roman Catholic village that the image of

Christ is only taken around the village once a year.

But select out of your days certain times when you're going to have your ~~E~~ssence on your sleeve. When at times that then during such a day, (not a day of austerity, because that is for your own benefit, of something that you know for yourself with how little you can live.) That on other days you want to show what is in you. And that you ~~WANT~~ try to show it in different conditions with different people almost to the extent that you might be afraid that it may not be acknowledged; or rather that they will not have that kind of a reverence for it that you have. And that of course in such a case it is necessary to protect it again and again. But that really at such a time, such a day, you become much more real for yourself to be able and to dare to say "This is what motivates me in my daily life." I've no particular interest in eating. I've no particular interest in having money. I've no particular interest in being respected or to put myself in the foreground so that someone can look at me and admire me; or that I feel that I need this and that and the other because I think that I'm entitled to it.

All such things are then pushed in the background for the sake of showing that what is your real life to the extent that I say that you dare--to the extent you dare to take that responsibility. Almost I would say that in the morning you start up by saying a good morning to someone as if it comes from your heart. That you really wish that for that person. When you shake hands not just wishy-washy, but that maybe you hold the hand for a little while and maybe you look into each other's eyes and say "Isn't this a good day? Can it

be? How lovely. How beautiful at such a time to see you. That you are awake and alive and that you can walk and that you are healthy like I am. ¹¹ Sometimes, subvocally, as if after every sentence you say, ¹¹ Praise the Lord. ¹¹ ~~At~~ To whatever extent this particular feeling, the realization of a religiousness in you, can actually start to crystallize and that it can give then a certain direction to your life, this kind of spiritual value which ~~must~~ at times and I hope ultimately will penetrate constantly all forms of your behavior. Everything that is in you material and that you now present to the world as a manifestation is then spirited, filled with something that is of a spiritual quality of something of a different kind of a density, without changing the form.

Many times I've spoken about ^{this} ~~the~~ question of how much space there is in a body when you only consider the different molecules that are hung together; how much space there is in an atom when you only consider the electrons that are rotating around the nucleus. And it is ~~that~~ ^{this} space that has to be filled. It is that space through which X-rays can penetrate without being bothered by what we now call material forms. ^A When we talk about Kerdjianian body, about something that is emotionally developed and of a certain density different from that what is ordinary matter and perhaps could be compared to a gaseous state of something that is like air, at least it has some quality like a vapour, that it could penetrate, enter into and is in between that what we now call molecular molecules of material form. That ~~that~~ ^{that} kind of thing starts to penetrate and also starts to guide and becomes more and more reliable in one, that kind of relation-

ship towards the possibility of growth towards a different kind of a level.

They are days I say such days ought to be there. They are ~~not~~ days of austerity. of a certain solemnity. The kind that you wish sometimes when you are in church because you can look through a beautiful gothic window and see all the colors that have been made in glass, almost I would say for your benefit. As if one looks, like at the present time you go out and you see the trees and the different colors of nature and the fall. That that is ~~all~~ for you. That you live in this life and all the different possibilities which can come in on you and to which you can be exposed and to which you can open yourself, that you say it is all for me. Why? How does it come that certain things do exist of ~~that~~ kind of quality? Again I say I'm not talking about just eating and drinking. *P* I'm talking about the possibility of ~~-~~ of God maybe. I say religiously because what is life worth unless there is something of that kind of a quality in life. If it is a man, he ought to be a ~~man~~, complete in that sense. What kind of spiritual value is there in an animal or even in a plant? Maybe we don't know much about it, but the plant has really no eyes with which it can look at you. It needs the whole flower to turn towards you. An animal? *Yes.* It can sometimes have very soulful eyes, and no way to communicate, and perhaps only on its own level by means of whatever their language is.

We are many times so poor because we exclude what really

could feed us and we are satisfied with the ordinary, crude things in life. Whatever we think, as far as the possibility of expression of art or in the pursuit of science—all these kind of things have a certain quality which is again not primarily of this Earth. And one can say it belongs to that what is an emotional quality in that kind of a subject matter, and which requires on my own part also the same kind of an attitude so that I want to have contact with that what is the reality of that. On a day like that you walk with your **Essential Being** turned to the outside. You see what you protect—protected still—the Essence of your Essence—that remains and always should remain your private life.

See, a man is divided really in his attitudes in three different directions. That is the way he should divide his life and consider a division of his time and energy. You see, it represents more or less the same kind of a level as his ordinary being is represented by a physical center, and an emotional one and an intellectual one. ^PPhysical center is with your feet on the ground. It is connected with your professional life. It's the way you should be in life in order to earn money to pay for your existence and to spend time and energy in order to be gainfully employed or at least to be able to live sufficiently so that you can say "It is satisfactory to me." Not a question of amassing a wealth and having it in the bank but just enough to live on and sufficiently so that you don't have to worry too much. Again this when it is professional is divided into two parts. One is that what is utterly required for the maintenance

of yourself. I always call it a potboiler. It is that what is the requirement to get by. And also in professional work, if it applies, that what I can do professionally--professionally--for myself in order to start excelling in that direction, and you might say be better than someone else or perhaps be able to withstand a certain form of competition.

My emotional center is a different kind of a quality. It corresponds with me to my private life. Emotionally I don't have any words and I don't want any words. In private, life relationship towards ones Conscience--I don't want words. I only want a feeling, a knowledge which reaches me by means of that what I feel. And I don't want the words to interfere. I want the feeling to exist by itself, if possible, a feeling that I would consider an emotion when it has to do with that what is a spiritual possibility of development, not necessarily belonging to Earth because the heart happens to be a little bit above my feet. And still it belongs to me as a personality and it is still in its place ^{when} ~~where~~ I live on Earth and when I ~~have~~ have to have that relationship towards God or my Conscience or that what I say is a voice. That I wish to listen... to listen to when it happens and when I want not too much of the noise outside to drown it out. Private life is my own. No one knows it. No one is entitled to it. I keep it within me. All they can see is what is ~~my private~~ ^{what is} the result ^{as} ~~of~~ the manifestation which has caused--is caused by that what is my private reason for wanting to express certain things.

The third is my life with other people. Call it

sociological ~~and~~ socializing. It is something that is not professional and ^{it} is not the time that is required for private communication. But nevertheless, it is absolutely important that I know that certain forms of ^{energies} ~~energy~~ have to be spent. It includes talking with other people, meeting them on their own ground or on your [?]--[?] your ground, seeing them, going to the movies, reading books, theatre, being exposed to the affairs of ordinary life in whatever form it may be, taking trips, camping; all of that I call socializing or social life. You see, it's a little different division ^{from} ~~of~~ what I make when I say man has four aspects, because then what I call sociology was simply his relationship towards a certain form of public which he doesn't know. And the other three would be, as I have said then, private, personal and professional. In this case I take the personal element a little bit and I put it in this last intellectual pursuit. Not that it means that everything that I experience from the outside world has to remain intellectual. Not at all. It can take place in my feeling also but it does not touch primarily my emotions.

Now how much time to spend? I have twenty-four hours in a day. I hope to live many days; I plan. I see a day, a week, a month, a year. I am alive. I hope to stay healthy. I take care of that first. I make sure that I will be able that I'm strong again, and again and again, whatever I do, and that I don't misuse energy. And now I am captain of my ~~Soul~~. I am manager of my factory. How much for professional work? This is the most important question. It's more important than the other two. As long as I'm a human being

on Earth I have to know how much I dare to spend on professional work. How much energy must go on it because it gives me the assurance of maintaining myself in life. If I don't do that I will have worries or I really don't become a man at all and I never would have the opportunity of becoming responsible. So that is the amount of time; energy that has to be taken off the total amount that is available to me. And I must not be stingy. I must really spend enough so that it is satisfactorily solved as far as my profession is concerned. And never consider that unimportant. I say it's the most important part of my ordinary daily existence because those are my feet. And they stay on the ground, solidly, plantedly. On that the rest of my body is resting. That is the support of my heart and it's also the support of my head.

When I have settled how much time there is necessary for that and how much energy and perhaps I have to learn how to find out by trial and error, I come to a conclusion that there is so much left. That what is left now has to be divided. ^P Private life ~~must~~ receive its share. I cannot neglect it. I cannot remain superficial and only socialize for the sake of my health or for the sake of being a good fellow. I have to consider the relationship in my private time ~~very~~ important. Because it is the only possibility by which I will continue to grow. For that reason it is of an emotional quality, because that for me is the way I will grow out and away, by means of that, from the state in which I am and it will take with me, if I can, both my

heartily my ~~my~~ ^{my} situated in my heart, it will take with me my head and my feelings. So I must spend the time on it. I must sit quiet. I have to come to myself. Sometimes, maybe, I have to pray. Sometimes I have to meditate. Sometimes I have to consider. I have to weigh. I have to ponder. I have to see what are the values in my life, not someone else's; what ~~I~~ ^{my} wish to do; what my aims are; what are the possibilities for that; what is now that I know about my own potentiality; and what will I do. I say how much time to spend on it? - I do not know. But ~~enough~~ ^{So} that I become clear. And it is not whoozy, that I am not swung one way or the other or simply because of the wind blowing that I do not know which way I will go. My aim is ahead of me. I must know this. And I must sometimes fight for that particular clarity until I have finally won out, that I know it is sometimes a question of wrestling.

When I have settled how much is needed for that, all the rest can be spent on this so-called 'free time'. And again, in that, particularly based on the necessity of my private life, I will start to consider how to spend my time in a social way most efficiently. Because I don't want to waste. I want to grow up. I want to understand myself as in a function using whatever is needed and also not allowing ~~myself~~ myself to waste certain energies which I have, and without any doubt I could use for different purposes, that I look on them after I've spent it and I say, "Was it right? Was it necessary? Why should I have done it?"

Then, after this, when the three have been settled, they will start to flow into each other and then gradually

all three will affect each other in a certain way. There will be in my professional life certain characteristics of my private life. There will be in my private life certain necessities which I derive from my sociological life. There will be in my sociological life certain forms of Conscience. There will be practicality which comes from my feet. In my feet there will be the necessity of linking it up in relation to other people intellectually. All of that now becomes one. Gradually one. Gradually under the influence of that what determines it, and this what is now important. That what will determine it and what will remain in control, I call for myself ~~Magnetic Center~~. All of this still, you might say, is unconscious and the ~~Magnetic Center~~ is still unconscious because it is the ~~Essence~~ of my ~~Essential~~ value. It belongs to me. It is not as yet full-grown and it is not as yet in the proper place. But at least it will start to function as something in me that becomes the central point of my life.

You see, when I settle these ordinary questions in ordinary life first, more or less, or at least, I try to settle as much of it as I can. I would almost say only then that I have a right to become interested in the possible evolution of myself. It may take a long time. The accumulation of facts and data, trying to get to the knowledge of where I am, what I am, how I am, and so forth, unconsciously - it is necessary to settle them. And in that kind of a process, I of course discover what it is to be under certain control or certain orders or that what I know about what to sacrifice for what, and the value of things because I ponder about them and where to place the value of Spirituality. But

when it is there, then I am ready. I'm ready then to look at myself, again, impartially, as if that what I am is nothing anymore.

You see, how I reach it is of that time, that what I have experienced as my past is not any longer of any kind of a value and only that I stand on it. That I know that each moment is added to the past and that it augments the possible -- the possibility for me of standing more firmly, particularly when which at every moment that I have lived, I have given it its particular value. But I must come to a point where I say ¹¹ "This is enough." I will not dwell any longer on the kind of memories that I've had. I now will want to be free from all of it so that when I live in the present, I can contemplate the future of what is going to happen, and what I wish.¹¹ When I lose myself all the time by thinking about what has happened and try to recall it and how lovely it used to be and so forth, I really lose myself much too much. And this is what I consider when I say that a lot of the thoughts and the feelings are quite superfluous.

P You cannot fight it now. You can give yourself tasks.

You can consider yourself what you are. You can even write a little book about yourself. You could write down a story, a description of you as a personality because you must know yourself well enough and to write it in the third person. As if, when you sit at your desk, and you look up, someone comes in through the door and it is you. And you look at that person and you see his or her face, familiar because that

is the past of oneself. And when you see this, you start to draw some conclusions. Even before that person starts to talk to you and engages you in a conversation, you already can write several pages about the appearance and what the expression on the face--^{and the wrinkles on the face}in the face; the eyes, how they are, clear or not, the posture, bent or not. That what is visible to your eyes as you say "Ah, that looks like a stranger, and still it is so familiar." So you say "Sit down. Talk to me. Who are you?" Of course you know. And the person knows you know. And starts to talk: "Today I thought this. Today my feeling about such and such. That what I now find myself in in this world. When I looked this morning and that world opened up to me and I saw this and that about myself in this world." And then you listen to that point. And then you know where it comes from. This is the way you write your story. This is the way you come finally to certain conclusions so that if someone else would read what you have written that perhaps such a person could say "Ah, I know; I can recognize that person. That is me." ^{JP}What do you do with it? Is it right at that moment to ~~XXXX~~ realize what you are? To know what you can expect and not to be foolish; and not to hope for certain things that are utterly impossible for you. This is of course what I mean by having your feet on the ground. This is your self-study. This is the way from where you will begin to Work and with which you can Work, then because you know, for truth in all truth, that what you really are because you have tried by putting yourself outside of yourself, you have had a chance to become Objective. That is the absolute truth then and you say

"This I accept. And this for me has served me now to understand whatever my experiences have been in the past. And I now consider ~~that~~ what I am as if now I say "thank you. You've brought me so far." Here ~~if~~ I sit at my desk, I now start to write about the future. What can I do? What will I do? And why?"

This is what I mean you can start. You can become much more acquainted with yourself. Every once in a while you can talk about it in all honesty with others. Particularly when you try to apply certain ^ufundamental truths about Work, about your experiences; about what you really want to say, again in simplicity and not for the sake of wanting to be admired. Tell the truth simply as you are, as you wish to say it. You cannot get away from it. Of course that what you ^{say} when you will say will always be said in a certain way because although you may be a channel for something surely that what is your personality will rub off on that what comes out. So of course, its not a question to be different, but its a question ^{of being} ~~to be~~ honest and sincere. And that that, in that way when you get together and you talk that then you put two and two together and you might say you start comparing. And perhaps you see similarities and sometimes you will say "How strange that such a person is like that. And still I have to trust him because he says it and I must believe him because he is, again I use the word, 'in Work.'" How much confidence you have in each other.

I say I'll be away for four or five weeks. Your time, what will you do? I will send you some material from Berkely

or Seattle if you like. Maybe some...some tapes. Who knows? You send me, and continue to send me, what you do. I will, maybe I will answer. Maybe I will answer a little bit better because now not having a chance that I come here every three weeks, I always postpone sending you so-called 'notes on tapes.' But when I'm away on the other side of the continent maybe I will be forced to tell you a little bit more if I can in ordinary notes regarding your meetings. At least what occurs to me, then. And maybe it can be of help. We will be in contact with each other. But you must work. And you must learn how to work together. Not as brothers and sisters. That is a little bit non-sensical. But as people who respect each other. People who actually contribute in some form or other the results of their own research. And who want to find out what is ABC; who want to find out what is the uniform measurement...universal. So that not someone is measuring in inches and another in centimeters. You understand what I mean by that. That the words you use, the terms you use are exact and that can be understood in that kind of a language among all of you. And this insistence you must have. And you have to remember that whenever you go astray, because of course it is human to go astray and to follow not only the line of least resistance, but the line of the greatest vanity. ~~XXXXXXXXXXXXXXXXXXXX~~ ~~XXXXXXXXXXXXXXXXXXXX~~ Get rid of it. Kill it in yourself. It is of no use. It only uses up a hell of a lot of energy which could be used for different purposes.

Vanity in a psychological system and the giving in

of energy in that direction is exactly the same as the necessity of feeding war efforts in our economic system instead of using that money for education. Because vanity has to do with a certain amount of belief in oneself that one is superior. And that for that you might say you will fight and perhaps kill other people. Exactly the same as when we pursue a war aim that we think we know it, and for that reason we dare to impose ~~our~~ will on someone else and kill a great many people in that attempt. ^P You see, this struggle ^{is} of civil war within oneself, the consideration of that what is fighting in me; fighting, I say it is that kind of a vanity, fighting for first place among others and for my own satisfaction so that I can at such a time admire myself, my mind and how marvelous I feel and how beautiful my creations are and how wonderful I can twist and change my voice and how clever I am. This is the fight against that what is ~~really~~ myself and which at times doesn't dare even to come to the foreground because it is afraid of being hurt by these attempts. I say this is the civil war within one. This is the constant struggle of trying to do something at the expense of something else. And with that I say ^{||} "I have reached that so-called self-respect." And in reality, all I've done is to sacrifice certain things that were really much more valuable to me, simply because partly I didn't know how to handle them and partly because I didn't want to allow any particular place for them because I was satisfied with a cheap kind of form of self-respect in the form of vanity for myself. We love ourselves so much, that is what causes

the war within. Why isn't there a Conscience? Why isn't there Consciousness? Why isn't there the proper valuation in oneself? Why is this nonsensical attempts all the time climbing, climbing, climbing on top of someone else and stepping over someone and perhaps hurting them? Because I wish it for my own glory. And then right after that I say "Glory to God" and I am the worst hypocrite in this life.

Try to see yourself in that sense, you know. What is your life worth? What do you ^{do} during the day? What do you expect? How are you at the end? What travels have you had? What chance have you given to that what is really you? When and how did you listen to the possibilities of trying to ^{you} wake up to the fact that really life does not necessarily belong on Earth only? If one could understand that, that life is there and everywhere and always and eternal. And that somehow or other I must know this by experience. That I am not a part of that. That I am that. Then perhaps with that I will understand ^{the limitations} ~~a little patience~~ in which I continue to live and to allow myself to continue to build more and more a prison that ultimately there is absolutely no chance to get out and that what is the prison wall starts to choke - to choke that what is most precious. But you see, if that is the truth, that what is most precious will, because of its different ^{kind of} density, escape, escape through the walls.

P It is belief, it's the realization of--that life need not be in one and that life does not require this body to manifest itself. The realization of that what I am and was before I was born will be after my physical death. And will need ~~after~~ a vehicle.

Then one can say "Why was it manifested?" There is in life something that will make it grow in order to give it understanding. And that what is life force is not as yet in the region of a conscious understanding of its own existence. This is the form of life that is separated from the totality of all life as a function. If life totally is represented by a unit, then there are certain parts of it which have to fulfill certain functions in order to accomplish ~~there~~ *their* completeness of unity. And certain, you might call them now sections, are now placed on Earth in order for those sections to start to develop in a certain way and to acquire Consciousness and Conscience and Will as a human being can acquire it, and that ~~then~~ *then*, that life when it has acquired these characteristics can go and be again united with His Endlessness and then fulfill the functions in the totality of the Universe, *no it is* ~~the~~ *for* the maintenance of everything existing. *It's* The only explanation of why life exists on Earth. Because all the time you will have the difficulty of understanding that life is life and why should it manifest on Earth? And many times I've said it when it is born it should already be *--* it should already escape from prison because it wishes for death of the body, for freedom. All of that is true but it cannot be free until it will become a Conscious Man. And the fact of life existing on Earth does not mean that when it dies it will be *1* Conscious as a Man, carrying that spark of life. It will be, if he doesn't Work, he will become an angel which is unconscious and still has life.

When you think of these things; when you talk about it; *when you Remember*
when you meditate; ~~when you remember it;~~ when you spend your *it;*

time; when you prepare for coming together and the responsibilities that you incur and that you feel that maybe once a week, twice a week you come together for ^{the} purpose of that kind of an exchange, not ^{for} the purpose of distinguishing yourself, but really to be and to try to find out, ^{Why} is life? What is Work? Why do I wish even to breathe and to continue? And what is there laid on my shoulders as a responsibility that I feel I have to fulfill? How does it happen that I ever heard the name Gurdjieff and ~~Objectivity~~? Why is it that I have not been able to continue to believe in the possibility of a subjectivity without any end? Simply because that what is subjective must have an end. And if something in me believes in the possibility of eternity I have to find something that can, at least for the time being, be different from subjectivity without being killed - possibly could continue to live. And by definition I simply say that is ~~Objective~~.

So Work. Do what you can. As comrades, no. As fellow men, yes. Perhaps it's better because that may mean that you can to some extent appreciate each other. And that perhaps sometimes when you meet that you can love each other. You love each other for the attempts you make which are honest. You meet on the basis of an exchange of Work. Not on any other basis of friendship. Not because you happen to like each other in the ordinary sense or even that you are attracted to each other. You meet because you want support for yourself to know that you are doing the right thing for yourself. And know that at times you need that kind of an affirmation from someone else who has been, the

two of you, three of you, or a little group, all of them having an aim to climb the mountain to the top, that at times you will not be too lonesome. Or that with mutual efforts something can be done.

→ So don't let's talk anymore. Because you see, all of this is contained in Work. All of this now relates to the motivation why you should do something and the necessity of ~~doing~~ as against a certain necessity of thinking and feeling.

But which ultimately will not help you for the growth of yourself. Because the growth of yourself is not that what is natural. It is strange, you see, that that what one feels has come to an end and what one thinks also is already at its end although it should be the beginning. Mother Nature has put a stop to it. So your feeling and your thoughts go to a ^{neutral} ~~mental~~ place. They know I have feelings and I have an intellectual capacity. ~~They~~ will not agree. It happens to be in the nature of that and this is what Mother Nature encourages. They want to go to a neutral place in order to talk things over, as it were. This talking is the behavior form of your body. That is the way your thoughts express themselves in an activity; and the way your feelings express themselves in an activity of the body. That is the language of the thoughts and the language of your feelings. Your body then is a neutral ground. The activities are all dissolved there. And with this as an activity there is the beginning of a unity as a result of two different influences, the heart and your mind. And that when that is united in the activity which then you might say has become absolute because it has become Objective. By that I mean that that whatever the

activities of behavior form is, is now recorded in an Objective sense as a reality and with the development of Consciousness and Conscience, that remains then exactly the same and there is no further dispute. Then the problem which Mother Nature has posed on us, or given us, or forced on us, is solved because we have overcome exactly that difficulty of the difference between mind and feeling. When that is now resolved and when there is between the two a bridge of understanding, a bridge of Hanbledzoin which is spiritual blood, then the exchange between the two, of Consciousness and Conscience is possible. And with that as the activity and ^{the} exchange, the expression becomes Man's Will. Against these three Mother Nature cannot do anything anymore. There is a point at which Mother Nature is licked. And it withdraws then in its own little world of unconciousness and simply says, "That is as far as I have been able to feed you, to educate you, to help you to maturity. Now you as individual~~ity~~ are on your own and I bid you farewell, because the function of the mother is now fulfilled and you as child have come to maturity. ~~You~~ start in your new world of Consciousness."

One can say it in many different ways, you know, how to leave Earth; how to be grateful for Earth; how to start to live, instead of in feet, in one's heart; how ultimately to live in one's Soul; how to leave Earth for the planets; how to leave the planets for the Sun; how to leave unconciousness for Self-Consciousness; how to leave Self-Consciousness for Cosmic Consciousness; how to leave that what is ephemeral,

what is outside life, periphery, for that what is ^{Essence} ~~essential~~; and how to leave Essence for that what is Essential Essence, what is Magnetic Center within; then becoming one in its function as a center of attraction and ~~m~~agnetic because of its influence; becoming one in one's heart and then starting to function then as a Conscience for oneself.

I say there are many ways of expressing it. But when you get up in the morning and you look at your day, and you will have to look at it now because I will not remind you so often and you have to make up your mind, and of course, your heart, that there is something worthwhile in doing this. As if such a day could start out with a prayer that you come to yourself and that you allow fifteen minutes of that kind of a private life for you to collect yourself; to come to yourself; to be present to yourself; to have your 'I' present to It; to have your 'I' recognize the existence of that what is for 'I' real and for It, unreal, and then during such fifteen minutes to let 'I' tell you, tell It, that It has an aspiration; that It has in itself a wish which is called inspiration. And that then the fifteen minutes you spend in a quietness without words, if possible without thoughts, without feelings; but one definite wish: a wish to grow, a wish to understand, and a wish to be able to do. Then your day will start right and then your day will be different and then during such a day you have the possibility of being a Man.

So I wish you good weeks. And I hope when I come back that it will be a happy return. Good night everybody.

END TAPE

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